



The Christ-idea

Max Kappeler

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Note to Readers

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As a result of the format changes, the page numbers of this second impression do not correspond to those in the original booklet. This reformatting will affect those situations where Kappeler (or other authors) have referenced a specific page number.

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Christ-idea

Terminology

What does “Christ-idea” mean? In order to define this term we must clarify the meaning of the two words “Christ” and “idea.” While the term “Christ” is predominantly a biblical one, the word “idea” has its root in classical Greek (Plato) so that the combined expression “Christ-idea” unites the religious with the philosophically scientific.

Christ. The two terms “Christ” and “Jesus” are usually, and mistakenly, used interchangeably so that instead of Jesus, the term Christ is used and vice versa; but “Jesus” and “Christ” are by no means identical. Jesus was a corporeal, historical man born of a woman and, like all other men, had a corporeal human body. Many Jewish boys were named Jesus (= Joshua) which means in Hebrew “Jehovah saves” or “Jehovah is salvation.” On the other hand, Christ is not a personal name. “Christ” comes from the Greek word “christos” (the Hebrew term is “Messiah”) and means “anointed”; it does not involve anything human but signifies God, divine Being’s, ability to express itself and to impart its power. God is not only self-existent Being or divine Principle, it is also self-expressed Being. Without an expression of itself, God would be without a creation, without operation; it would be a nonentity. Christ is the ever-operative power of manifestation resident in God by which the eternal newness of creation is continually expressed.

Jesus never identified himself with his corporeal origin and nature but with the Christ, with God’s power of

self-expression. God was his Father, and God's own power to express itself was for him the Son of God. Therefore, Jesus never regarded himself as the son of Mary or of Joseph but as the Son of God, as the Christ.

Whereas Jesus was temporal, Christ expresses the eternal nature of God existing independent of time and space. This Christ, as God's own power to express itself, is eternally at work. Long before Jesus appeared on the scene, Abraham, Jacob, Moses, and the Prophets had grasped a measure of the nature of the Christ. Therefore, Jesus could say when referring to his Christ-selfhood: "Before Abraham was, I am" (John 8:58).

Idea. Here the term "idea" does not mean "an image in thought" but is analogous to Plato's use of this word as a "spiritual image." Idea is not an image formed in human thinking but an image that God, divine Mind, conceives. Webster defined idea as "an image in Mind." Only God, the divine Mind, has an idea. Idea is the image that God has of itself; it is the great plan or design which God holds in view, and also the determining power to express this plan, to execute, and to fulfill it. In other words, the idea of God is God's universal intention and purpose, including the will to do, and the doing of that which God has set out to accomplish.

In the reality of divine Being, all that is ever going on is fundamentally only God and its infinite idea; therefore, nothing is actually true and real but God and its idea. God never manifests itself in any way other than through its idea and as its idea. The material universe is not this idea; it only hints at this perfect spiritual image in a more or less imperfect way—only as a deflection.

The Christ-idea. Christ, God's self-expression, always works according to plan and is always directed toward one aim—complete salvation. Therefore, Christ is that true idea of God which intends to establish divine perfection in every way, without restriction. Thus, the Christ-idea is the law of God working out the divine ideal through ordered unfoldment, executing the plan of God, and fulfilling it irresistibly.

The Christ-idea operates as God's own perfect ideal. What is this ideal? God's ideal is the glorification of its own nature; namely, divine Life, Truth, and Love. This ideal manifests itself in infinite ideas, just as the ideal of mathematics takes form in innumerable single calculations. The Christ-idea constantly expresses the divine ideal—Life, Truth, Love—as infinite ideas of Life, Truth, and Love. Thus the Christ-idea eternally operates as the full manifestation of all divine ideas.

The Christ-idea has nothing in common with human conceptions originating in the human brain. The Christ-idea originates in God, Mind. Divine Being, God, and its self-expression as divine ideas existed and operated long before the human brain evolved. The Christ-idea manifests itself from God, through God, as God, and for God.

Having clarified the terminology of "Christ-idea" we can now consider more closely its nature and essence. Four fundamental subjects present themselves:

1. God, divine Being, and its Christ-idea
2. The relationship between the Christ-idea and material existence
3. Man as the Christ-idea
4. The Christ-idea as true Science

Chapter 1

God, divine Being, and its Christ-idea

The Christ-idea has its origin in God, the infinite One, the infinite spiritual Being; it is immanent in divine Being. Divine Being has an infinite idea; omnipotent, omniscient, omnipresent, and omniactive. The fact that spiritual Being exists includes also the fact that infinite, perfect Being is self-expressed. What are the forms of this infinite self-expression? Because there is never anything going on in Being but God and its idea, and because God is defined by Mary Baker Eddy as “Mind, Spirit, Soul, Principle, Life, Truth, Love” (S&H 465:10), it is possible for us to form a definite concept of the nature of the Christ-idea as the power of God’s self-manifestation.

The all-wise, all-comprehending divine Mind expresses itself only as ideas of God. Nothing is ever going on in Being but that which Mind knows about itself. This Mind manifests each of its own ideas in all its beauty, perfection, might, greatness, faculty, and so on. This is why the guiding, intelligent, infallible idea is breaking through everywhere in the universe. Whenever a divine idea is made manifest or is revealed to us, we know that it is the manifestation of the divine, primordial intelligence.

God is infinite Spirit. Spirit knows neither limitations nor restrictions. This one Spirit expresses itself as *one* infinite reflection of itself. All its infinite ideas reflect each other in limitless differentiation, classification, and individualization. Not one single idea of divine reality remains unexpressed. God reflects itself as the truth about every-

thing, everyone, every situation, and every circumstance, the truth about health, wholeness, happiness, and satisfaction. Whenever an idea comes to us, we know that it is clothed with, and so reflects, every other idea.

God, Soul, as the divine, unchangeable selfhood, expresses itself in its own identity. Every divine expression is qualitatively identical with God's nature. God's expression of itself cannot deviate from its own nature. Therefore, each of the infinite ideas is divinely identified and reflects only the divine nature, expressing qualitatively but not quantitatively the whole of God—not as a little or a lot of power, substance, joy, harmony, life, dominion, or fulfillment, but always as infinite power, substance, joy, harmony, life, dominion, and fulfillment. Whenever we have perceived a divine idea, we have perceived God itself. "He that hath seen me hath seen the Father" (John 14:9).

The Christ-idea never leaves the divine Principle of Being, and its expression always remains within the realm of Life, Truth, and Love. Ideas are inseparable from their Principle; Principle and its ideas are one. Principle never operates outside itself, never operates "in" the idea, but always as its own idea. Whenever an idea comes to us, we know that God itself has come to us because divine Being is an indivisible whole.

God's expression of itself always represents the whole presence of God, Being, the divine Life. The power of a divine idea is always the presence of God, therefore the presence of the power of the infinite One; the substance of an idea is always the presence of the substance of the infinite One; the identity, harmony, individuality, consciousness, and fulfillment of an idea is always the identity, harmony,

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individuality, consciousness, and fulfillment of the all-present, infinite One. Whenever a divine idea comes to us, we gain the certainty of God's complete presence because each idea is God-idea; therefore Mind-empowered, Spirit-unfolded, Soul-defined, Principle-governed, Life-expressed, Truth-conscious, and Love-fulfilled.

True existence is a state of consciousness of divine Truth. The Christ-idea expresses this divine consciousness as a consciousness of ideas. Each idea reflects the consciousness of the infinite One; therefore, each idea is conscious of God, Truth, of itself, and of every other idea. Whenever a new idea is revealed to our consciousness, it has not come through human thinking, and as it is conscious of its own purpose—and consequently self-operative—it is no use giving it any advice. We attain the realization that the idea is conscious of itself.

As divine Love is all-embracing, the infinite One includes within itself the manifestation of the Christ-idea. The infinite One is both the self-existent infinite and the infinite's own reflection; it is cause as well as effect, the will to do as well as the power of fulfillment. We no longer have God and man, but God alone eternally, including that which we call man, creation, universe. So the Christ-idea of divine Love comes to us and brings peace that is based on the knowledge that nothing is ever going on in Being but God, including within itself its own infinite idea. Evil is then nothing but a belief that there is something besides God and the omni-operation of its idea.

Chapter 2

The Relationship Between the Christ-idea and Material Existence

When we realize that God, Spirit, manifests itself only through spiritual ideas and that Spirit always includes the spiritual realm, human thought — not divine thought — may ask if there is a material existence as well as spiritual being, and if so, what are the relationships existing between them? Do we have two universes, the one spiritual and the other material? Do both obey their own irresistible laws or does the one yield to the other? Is the Christ-idea the only law, and does this law rule the material universe?

These problems are illustrated very impressively through the history of evolution. Lecomte du Noüy, in his book “Human Destiny,”¹ showed that the evolution from the simplest living cell up to man as an active, responsible individual developed through seven stages that manifested themselves contrary to the fundamental laws of matter. The process of evolution was not continuous but shows sudden jumps or mutations. What were those stages which, according to du Noüy’s explanations, happened contrary to and are inexplicable by the laws of natural science?²

1. The origin of life. After the formation of the earth, we witnessed the “immediate” (measured in time-concepts

¹ Pierre Lecomte du Noüy, *Human Destiny* (Longmans Green Company, 1947).

² For a more detailed analysis on this subject, see Max Kappeler, *Evolution: Material or Spiritual?* (Seattle: Kappeler Institute Publishing USA, 1986).

of evolution) appearance of the first molecules of the simplest living organism. According to the calculus of probability, it would have needed an immeasurably longer time for this to happen. Therefore, the immediate appearance of organic life on earth must be regarded as an act of divine will or as the creative activity of a divine intelligence.

2. Organisms developed constantly toward increasingly complex forms. According to the law of entropy, the evolution of the inorganic world is irreversibly retrogressive; that of organic life is irreversibly progressive and shows an ever increasing diversification, classification, and individualization of forms. The development of life, therefore, obeys laws that are contrary to those of inorganic matter; this is the law of negative entropy or anti-entropy.
3. The result of this evolutionary process is man and the human brain. With the formation of the human brain, man gains from an inexplicable source an incorporeal element: the ability to think, and with it the freedom to evolve moral and spiritual values independent of his body and contrary to his animal instincts. Natural science knows no law according to which consciousness can be created out of unconscious matter.
4. The government of an immaterial principle. With the advent of man and the human brain, the physiological development came practically to an end. Evolution then continued on a moral and spiritual plane. Man no longer needs to obey his animal nature but submits himself to an immaterial principle and lets himself

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be guided by abstract and spiritual ideas. Natural science has no explanation for the fact that man suddenly turns away from being subordinate to a material principle and turns toward a spiritual principle.

5. Moral and spiritual ideas do not develop according to laws of heredity. They appear spontaneously and usually also simultaneously at different places, though independent of each other. Such a spiritual mutation contradicts the law of causality on which natural science is based.
6. Man's own transformation. Man has undertaken to live according to a higher ideal and to gain dominion over himself. Now he must be master of human passions, tradition, hereditary claims, lust for power, greed, egotism, and so on, and is called to solve the conflicts engendered by his own intelligence and its inventions. He has set himself the task of being transformed into an active, responsible individual and to acquire human dignity. There is no law in natural science which can account for such a thing to happen.
7. The existence of the telefinalistic plan. The fact cannot be denied that there is an ever-ascending trend in evolution from the lifeless atom up to conscious man who endeavors to follow spiritual ideas; yet none of the aforementioned stages in evolution can be explained according to natural science. This leads inescapably to the hypothesis that evolution is governed by a telefinalistic impulse, that is, by an intelligence determined to reach an ultimate goal which is in view from the very outset.

These points lead to some very important and inescapable conclusions:

As evolution unfolds in a direction “forbidden” by science, the idea of a transcendent intervention must be admitted. Du Noüy accepts the existence of an intelligence outside matter, an intelligence which from the beginning contains the whole plan of evolution and in which the power to execute this plan is inherent. Is not this but another description of what we call the Christ-idea?

It is most important to note that du Noüy is not only forced to admit the existence of an immaterial intelligence, but that he concludes therefrom that the physicochemical laws are controlled and dominated by more general laws, by a higher intelligence—in fact, that it is no longer the body which evolves, but the spirit.

Matter has no intelligence of its own, no primary law of its own, or there would have been no evolution. Matter has no Christ. The Christ-idea is the active, ordering, freeing, governing, renewing, dominating, and planning power in the whole universe and nothing can ultimately resist it.

This Christ-idea is ever at work. It is most important to realize that evolution began long before there was human thinking. The Christ-idea operates independently of human thinking. Human thoughts spring from the human brain; the Christ-idea originates in God. It is God-willed, God-authorized, and fulfills God’s demand. Human thinking is no true savior, it has no Christ and it cannot make the Christ-idea work because the higher does not obey the lower. The Christ-idea operates of itself, in spite of mortal, material, human thinking. Though the Christ-idea can break upon and illumine human thought, it is not dependent on

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the help of thoughts, nor is thinking a necessary means to its manifestation. The Christ-idea has unlimited possibilities, faculties, and means with which to manifest itself.

Du Noüy's theory of evolution also makes it clear that the immaterial intelligence, the Christ-idea, operates in spite of, and contrary to, material laws. Jesus' miracles were, therefore, not wonders but scientific proofs of the eternal laws of the Christ-idea, laws which hold the lower laws of matter in check. The belief in material laws yields to the laws of Spirit. Evolution has shown that material laws have had to yield to the telefinalistic intelligent plan. What seems to be a material evolution from lifeless atoms up to the spiritual consciousness of man is in fact the very opposite — a step-by-step regression of material beliefs before the diversity of Spirit; it is a decrease of limitations inherent in the concept of matter until this concept finally yields completely to the allness and infinitude of Spirit. The biologist, L. Charles Birch, states that "creation is the lifting of restraints on matter."³ Evolution, therefore, is the gradual dissolution of material belief, and this material regression is enforced by the Christ-idea. The only real evolution is spiritual.

Thus, the relationship between the operation of the Christ-idea and the concept of material existence is made clear. The spiritual idea never works as, or is aided by, matter and its laws but always in spite of it, forcing matter to give up its limitation, inertia, ignorance, chaos, deadness, and so forth — all that constitutes "matter."

³ L. Charles Birch, *Nature and God* (Philadelphia: Westminster Press, 1965), p. 102.

Today the matter-substance concept of the 19th century has been replaced by the mental concept of matter. Lincoln Barnett writes in "The Universe and Dr. Einstein": "Thus gradually philosophers and scientists arrived at the startling conclusion that since every object is simply the sum of its qualities, and since qualities exist only in the mind, the whole objective universe of matter and energy, atoms and stars, does not exist except as a construction of the consciousness, an edifice of conventional symbols shaped by the senses of man."⁴ Matter as such does not exist, it is nothing but a concept formed by the human mind, and as such it is the misunderstanding of Spirit. Material things are limited, distorted views of existing spiritual things. Spirit and matter are not two entities. Birch writes: "Matter and mind are not two things but two ways of looking at the one thing."⁵ The question of Spirit/matter is a question of standpoint. Viewed from God, all is Spirit and its ideas; viewed from human thinking, everything becomes limited, temporal, and therefore material. As human thinking is given up for divine consciousness, everything that is connected with the concept "matter" yields. Our age is therefore faced with the urgent task of realizing a higher plane of consciousness than the humanly material one.

From God's standpoint the view is different. God's ideal is constantly in a state of infinite self-realization, manifesting itself as the true idea in every situation. The impulsion of the Christ-idea is to integrate everything into

⁴ Lincoln Barnett, *The Universe and Dr. Einstein* (New York: The New American Library, 1957), p. 19.

⁵ Birch, *Nature and God*, p. 68.

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one overall, all-inclusive plan, so we witness a universal evolution in civilizations and nations, in the collective as well as in the individual, operating in the macrocosm and in the microcosm, because the idea knows no space and no time. It is due to the Christ-idea that there is progress; it alone is the dynamic element in being, impelling spiritualization and forcing material concepts to yield and finally disappear. This shows how great, how mighty, how significant is the idea. We can trust it completely.

When we are conscious of the nature of God as Mind, Spirit, Soul, Principle, Life, Truth, and Love, we become aware of the infinite diversity of unfoldment which the one Being brings out through the self-operative Christ-idea:

- It is only because divine Mind has a Christ that we witness any creative impulsion, creative thinking, creative activity, new inspiration, wider vision, sudden revelations; it is not primarily the result of the human brain, human logic, or intellectual efforts.
- It is only because the divine Spirit has a Christ that there is ordered unfoldment, diversified evolution, true progress; and this in spite of matter, not due to matter.
- It is only because God, Soul, has a Christ that we are undergoing a constant transformation into higher forms of manhood and beginning to reassess all our values. This does not happen primarily because man wants to change himself, but because he is being changed by the divine idea.
- It is only because the divine Principle of Being has a Christ that it is at all possible for spiritual ideas to

reign over human opinions and concepts, and control them until they are subservient to the idea; this is not primarily the result of humanly thought-out theories, ideals, dogmas, and “-isms.”

- It is only because divine Life has a Christ that there are always new mutations, spontaneous inspirations, more exalted and rarified ideals; of themselves, people can never discover or create something new.
- It is only because divine Truth, God’s own consciousness, has a Christ that man approximates more and more the standard of the Christ-man, incorporating the ideal type of man; this realization of true manhood is not primarily the fruit of human effort to become better and to arrive at the true ideal.
- It is only because divine Love has a Christ that universal salvation is irresistible; nobody can escape it or get around it. Salvation is not reached by trying to gain heaven through one’s own efforts, not even by loving God first and foremost. Primarily, God loves man, and it is only because God loves that we cannot help but be loving too. We cannot have any other real love but that Love which is God, divine Being, itself.

The operation of the Christ-idea brings forth in human existence only that which is really good. The idea itself is beyond the concept of “good and evil” because it does not measure anything according to these values; it is simply what it is. If we consider the effect of an idea as either good or bad, then we must remember that this is a human evaluation which falls short of assessing correctly what is actually happening.

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The Christ-idea dissolves all that would resist its working and its purpose. It is the power that lets whatever is not Godlike destroy itself. This self-destruction of error may appear humanly as a crisis, a disaster, or something termed evil. The Old Testament mistakenly called such incidents the “zeal of the Lord,” but rightly meant the omnipotence of God against which error demolishes itself. In such an experience, it may seem as if God were wrathful, as if divine Being would bring about evil or send a penalty, but in fact something very different is happening—divine Truth and Love not allowing something unlike God to impel, affirm, or fulfill itself. The power of the Christ-idea brings to naught such a tendency because its mission is to establish the divine in every situation. Thus, only good can go on forever. The Christ-idea has made no law to punish that which is unlike God. It is really Truth’s self-realization which brings about error’s self-destruction.

Once we recognize that only God, divine Being, and its idea are real and omni-operative, we free ourselves from all concepts of the dualism of good and evil. Jesus said: “Judge not” and we gain an unspeakable peace when the temptation within us to classify everything as either good or evil yields, and instead we make it a habit to recognize only the workings of the Christ-idea underlying every incident. It is only because God’s oneness with man does not allow any separation from God that mortal man feels any sense of insufficiency. We only experience sickness because divine Truth does not allow us to live in disagreement with God’s plan, contrary to our highest individual destiny. The Christ-idea brings about only the divinely good and it is entirely up to us whether humanly we experience

this as harmony or as inharmony. If we live contrary to the Christ-idea, resist it, and fail to understand and accept it, we experience inharmony; but if we live in agreement with the Christ-idea we experience it as divine and harmonious, even in the human. We then welcome every situation as the activity of the divine establishing itself and letting that which is unlike the divine dissolve, regardless of how human sense may evaluate and experience it.

Chapter 3

Man as the Christ-idea

Even in the human, the Christ-idea can be fully experienced in a harmonious way, but to do so requires that we are in full conscious agreement with it, that we are one with it. Then the Christ-idea lives in our mind and thus we possess the Mind of Christ. Paul wrote: “Let this mind be in you, which was also in Christ Jesus: who ... thought it not robbery to be equal with God” (Phil. 2:5–6). But how can we attain this Mind of Christ? The Bible shows us the method step-by-step. Moses tried to bring man nearer to God by demanding obedience to divinely inspired laws and regulations. Obedience to law promised salvation. Thirteen hundred years later, Paul questioned this method because he felt powerless to live up to complete obedience to the numerous commandments and rules. Instead of salvation based on one’s own works, he preached salvation through the grace of God received and experienced through faith, hope, and love. Man is justified through faith, through the absolute faith which “against hope believe[s] in hope” (Rom. 4:18). Since then, another nineteen hundred years have passed by, the world has again changed fundamentally, and consciousness demands a more timely method of salvation: the consciousness of the divine idea.

From obedience to the law (Old Testament) via obedience through faith (New Testament), thought has risen above human hope and faith to the recognition that man is one with God-idea. Thus, a new step is forced upon us; namely, to admit to ourselves that man is the manifesta-

tion of the Christ-operation and that man, as idea, is in spiritual agreement with God. We are called upon to identify ourselves not as mortal, material man but as God-idea. Under the “law,” man was still striving as a mortal to attain the divine through his own ability and volition, and very soon learned his own insufficiency. “For the good that I would I do not: but the evil which I would not, that I do” (Rom. 7:19). The man of the New Testament tried to accomplish everything through grace, but usually he still saw himself separated from God—the Giver of all good separated from man as the receiver of the gifts of grace. In the scientific era of today, the relationship between God and man is being lifted up to the impersonal oneness of divine Principle and its idea. Man is now identified as the idea of God, as the idea of Mind, Spirit, Soul, Principle, Life, Truth, and Love. The concept of mortal, material manhood—so unlike the divine, spiritual creation—is given up because it conveys a distorted image, and in the measure that we refuse to identify ourselves with it, we save ourselves. The idea man becomes the saving Christ to his own belief that man is a mortal. So we arrive at the understanding of the Christ-man. The admission to our own true selfhood that it is the idea of God has a saving, freeing, helping, and healing effect on us and on the universe. Man becomes the Christ to himself, to all and everything, just as Jesus recognized himself to be the Christ. By his very nature, the true man carries within himself the potentiality of being the Christ. Both du Noüy and Teilhard de Chardin⁶ recognized in Jesus Christ the prototype of the true man which can, and eventually will, be demonstrated by all. Mary Baker Eddy described Jesus as “the highest human corporeal con-

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cept of the divine idea, rebuking and destroying error and bringing to light man's immortality (S&H 589:16).

Numerous metaphysical methods attribute saving power to "right thinking" or "positive thinking"; they hold that with right thinking everything can be straightened out. But thinking has its origin in the human brain, and therefore in material limitations. We cannot think spiritually with the brain. "Thinking about God" rests on the dualism of a thinker (mortal man) and something that is thought of (God). Actually, the very opposite is true. Primarily, God, the infinite Mind, is conscious of itself. It is only conscious of itself and its ideas. This divine Mind knows ("thinks") man; man is the "thought of" of God. Man is God's consciousness of itself. The divine Mind knows man only as the idea of Mind; consequently, man has not a "thinking" of his own, a mind of his own, he has only that Mind which is God; he has the Mind of Christ. The divine Mind has a Christ, a power of salvation; human thinking has no Christ and therefore cannot really save.

The Mind of Christ reveals itself as enlightenment, inspiration, revelation, and spiritual vision; these are the gifts of grace, not the product of an initial thought-process. That of which we think exists before the thinking; we never arrive at thoughts, they come to us. What an enormous difference there is between, on the one hand, trying to think correctly about God, divine Being, and its creation

⁶ Pierre Teilhard de Chardin was a 20th century paleontologist and Jesuit priest. He wrote on the subjects of creation, evolution, God, Christianity, and so forth. His most famous book is *The Phenomenon of Man*.

(humanly, limited) and, on the other hand, acknowledging that God knows us in an infinite way (divinely, unlimited). By changing our standpoint we no longer “think about” the divine Mind but *proceed from* the divine Mind with the Christ-Mind, and so we enter the realm of the infinite which pulsates with divine Life, Truth, and Love’s constant manifestations.

We can see how important it is to have no other mind but that Mind which is God. In order to realize this, we must free our thinking from all material, human, and limited conceptions and open consciousness unconditionally to the divine, intelligent All-Mind by claiming the ever-presence of this Mind; by welcoming it, by letting it flow inward without putting up any resistance; by accepting it joyfully and expectantly with a heart full of promise; by letting it operate unrestrictedly. The more clearly we spiritually understand what are the ideas of God — what are the ideas of Mind, Spirit, Soul, Principle, Life, Truth, and Love — the more willingly our consciousness gives place to the Christ-Mind. The idea of the infinite One expands in us with all its omnipotence, omniscience, omnipresence, and omnim-action. What we have conceived of as the divine idea begins to operate even in our human lives in spite of all our human shortcomings.

The Christ-Mind is eternally existing as a fact in true Being; it existed before physiological man appeared at a certain point in evolution. Jesus, with the Mind of Christ, claimed his true identity as a timeless ever-presence: “before Abraham was, I am.” This Christ-Mind already exists, already is, and so we do not need to create, to procure, or to earn it; all we need is to accept it, to let it conceive,

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bring forth, and operate in us. Our primeval birthright is to have the Mind of Christ.

For the man of the Old Testament, it was most burdensome to conform to the numerous laws and regulations; for modern metaphysicians it is even more tiring to constantly correct, mentally, thousands of false thoughts that present themselves to the mind. In contrast, how full of grace is the Christ-Mind, manifesting itself as the Christ-idea in infinite ways and means. This infinite Mind is conscious of the whole of Being, and therefore conscious of the truth about all and everything. It operates by itself as the infinite idea in all things; it is not we who must or can bring the right idea into expression. The idea works for us. Instead of trying to put the universe right, we look away from any human conception into the immensity of divine Mind, divine Life, Truth, and Love, and accept that its omnipotence is working out everything for us and for the universe according to the divine plan. This will bring to light, even in human experience, the maximum of good. In the beginning, pure desire may be our prayer, but when thought ripens, we let the Christ-Mind operate. Then the Christ-idea leads our desires and our motives, our affections and our aims, and in this way we let the will of God—the idea—happen in us.

Such a recognition is not a mere abstraction, it is concrete being. The objection that such an attitude is merely a transcendental belief while still having to live in a material world is not valid. It is true that we still live in this world, though not of this world, but of God. Our salvation from this world lies in admitting that we are not of this world, but that we have the Mind of Christ which, as the Christ-

idea, brings about harmony in spite of the ignorance and chaos of this world. By trusting the omnipotence of the divine idea, we trust the Savior of the world to save us from this world.

When thought is exalted and gives place to the Christ-Mind, it frees itself from the burdensome attitude that we must live the Christ-idea, that we must translate it into everyday life-experience and apply it to every situation. As there is only one Being, and as there is nothing going on in this one Being but the divine Principle and its infinite idea, we are forced to admit that God alone is Life. Man lives in God: "in him we live, and move, and have our being" (Acts 17:28). Therefore, we cannot live God; God lives us. Man has only that Life which is God itself, and this Life is self-living. God, Life, is our true Life, and the idea of Life manifests itself as infinitely individualized Life. Instead of constantly feeling disappointed when trying to live God, we can accept the fact that the Life-idea lives us, bringing to us those experiences which are divinely appointed and which manifest that individuality which is adapted to us. The only way to live God is to let God live us, to let ourselves be used understandingly by the Life-idea without any resistance. Then our life is the experience of God; it is God-being.

As soon as we become conscious of the nature of the Christ-idea, we also become aware of how wrong it would be for us to try to translate the divine idea into our everyday human life—we would only act contrary to the Christ-idea. Trying to translate the divine idea to our material, human plane of existence is the tendency of the anti-Christ, it is gross materialism. Material sense would like to translate

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the infinite idea into the human and limited; whereas, the divine rule demands that we raise ourselves in consciousness out of the material, human, and limited up to the divine idea. The Christ-idea can never be translated into something which is smaller than infinitude, never into the material; what happens is that the Christ-idea comes to matter in order that the material concept may disappear. Matter, as the misunderstanding of Spirit, must be retranslated out of this misunderstanding back into the understanding of the original idea. All concepts of imperfection can in this way be lifted out of human consciousness and brought back into spiritual, eternal Being, where nothing else exists but the one and only divine Principle manifesting itself as its infinite idea. As we do this, we are the living idea.

If we, of our own volition, would try to apply the divine idea, we should first have to admit that our volition is bigger than the idea of God, because only the smaller obeys the greater. But when we understand that God is both the divine will and the doing of that will, then our practice consists in letting this Principle operate unrestrictedly in all the details of our everyday life. This has nothing to do with fatalism because, thanks to understanding God, divine Being, and its ideas, we are fully conscious of God's perfect intention. Such a consciousness acts in direct opposition to fatalism because it is not only the foundation of a healing practice but, primarily, of a preventive practice. A divinely inspired consciousness constantly claims the ever-operative potency of the idea, so that there is no room left for an imperfect mental attitude which is the source of all inharmony.

Man as God-idea does not try to solve his difficulties as a mortal, but accepts in a constant conscious way that the Christ-idea alone is working:

- As Mind-idea we do not try to bring about something through good, right, positive thinking, but we accept that we are the all-active idea.
- As Spirit-idea we do not try to demonstrate our highest concept of good, but we accept that Spirit brings forth in us and in all, the absolute good.
- As Soul-idea we do not of our own efforts try to become sinless, to reform ourselves, but we accept that man is God's own representative, sinless, immaculate, and inviolable, and that this consciousness changes all that is not Godlike.
- As Principle-idea we do not try to demonstrate our own preconceptions, but we accept that the divine Principle uses us as God's own idea.
- As Life-idea we do not try to improve our human life by thought tending spiritually upward, but we accept that we are the idea of abundance, that the inexhaustible well of Life in us pours forth in an unlimited, unimaginable way the fullness of Life.
- As Truth-idea we do not try to establish dominion through our consciousness of God, but we accept that God's consciousness of itself reigns as our individualized consciousness so that Truth affirms itself in all situations.
- As Love-idea we do not try to bring about salvation according to the concept which we hold about a solu-

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tion, but we accept that God's own plan of salvation fulfills itself in us so that everything happens for the glorification of God itself.

Thus, we give up our vain efforts to express the divine in our lives and are much more willing to let the infinite idea express itself as man. Whenever any sort of imperfection oppresses us, be it sickness, lack, depression, jealousy, and so on, the solution lies in trusting our understanding of the ever-operative Christ-idea. The divine idea operates not only in the realm of absolute Being, but, as we have seen, is also omnipotent in the realm of human belief, surpassing our conception of what it can accomplish.

Ideas are always ideas of the infinite; they are infinite in their nature and are in no way restricted to people, places, or things. Whenever ideas touch the atmosphere of individual, collective, or universal beliefs, they immediately begin to analyze and uncover them, replacing them with the truths of divine reality. Thus, ideas always operate as a law of correction to all that is unlike God. The power of an idea dissolves erring human beliefs with their disastrous effects. The Christ-idea brings clarity and new vision to confused thoughts; it purifies every situation, brings order to the chaotic, and unfolds that which would stagnate; it changes and reforms the mortal until the dignity of manhood appears in him; it proves itself in the face of all personal, humanly thought-out theories, "-isms," and "-ologies"; it resolves lack, heals the sick, and brings the conviction of being saved from all burdens.

The Christ-idea operates by itself, without the help of human efforts, in spite of all our weaknesses. It does not

operate because of our right thinking but in spite of our ignorance; it works in spite of our materiality, our bad traits of character, in spite of people and personal opposition, in spite of any sense of lack, illness, and imperfection. Nothing can stop the idea. As mortals, we may feel that, because of our shortcomings and inabilities, we may not be able to partake of perfection, but when we understand that man is God's idea we gain the conviction that the idea works out our complete salvation in spite of all our human faults. Mortals may be opposed to the Christ-idea, but the Christ-idea is always the friend of mortals.

Chapter 4

The Christ-idea as True Science

In the course of spiritual unfoldment, the Christ-idea always manifests itself in new forms. At the time of Moses, it voiced itself as the self-declaration of God, as the Word of God, as the revelation of the fundamental nature of God. In the prophetic age, the Christ was shown as the power of God, overturning and overturning all that was unlike the divine. With the New Testament, the Christ-idea manifested itself as the Christ-man, Jesus Christ, introducing the new period of Christianity; that is, the possibility of demonstrating the Christ as the new man. In our present scientific age, the Christ-idea urges itself on us as the Science of divine ideas, whereby science is lifted out of human conceptions to the plane of a Science of ideas.

Such a Science is possible today because its elements, ideas, are now understood as unchangeable identities of being, which are as clearly definable to the Christ-Mind as numbers are to mathematical thought. As ideas come from one infinite Principle, they can be seen as interrelated in a scientific system with laws, orders, and rules.

The need for a Science of ideas urges itself upon us even more acutely because the sciences, based on matter, bring mankind nearer and nearer to an abyss. Divine ideas are the primeval image of that which, as a deflection, appears as matter. What else, therefore, could save us from the dismal effects of material science but a Science of divine ideas? Such a Science is not only divine, it is also a Savior, a Christ-Science, or Christian Science.

From the point of view of material science, Jesus' works are considered to be miracles or wonders because they came about contrary to material law. However, the Christ-idea always operates contrary to material law. Jesus' works were not miracles but the result of spiritual law, the law of ideas, of Christ-Science. Today we do not need the reappearing of a personal Savior as Jesus was; we do need a world-wide understanding of the Christ-Science. Jesus knew this and foretold that the future reappearing of the Christ would not be that of a person but would have a spiritual form: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him" (John 14:16-17).

It would go too far to present here the scientific system of this Christ-Science although this may be indicated. The Principle of Christ-Science is God, whose ideal is Life, Truth, and Love. This ideal manifests itself as infinitely individualized ideas of Life, Truth, and Love, and they constitute the reality of all things. They are—according to their divine nature—omnipotent, omniscient, omnipresent, and omniactive. When they touch the atmosphere of human beliefs, they analyze every situation, uncover in it the specific error, and exchange it for the corresponding truth. The result is, on one side, the disappearance of false beliefs and their inharmonious effects and, on the other side, the manifestation of reality. This process is the unlabored motion of the scientific idea which goes on

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without any human “push” and “pull.” All that we have to do is to understand it, love it, and accept it, and it will bring forth abundantly.

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About the Author

Dr. Max Kappeler (Switzerland), a pupil of John W. Doorly, CSB (England) is a dedicated and lifelong student of Christian Science. After completing his Ph.D. in economics at the University of Zürich, he began his pursuit of a more scientific sense of Christian Science, joining John Doorly's research group in 1938. The outbreak of war brought him back to Switzerland, where in 1948, after a successful business career, he felt compelled to devote all his energies to the research, teaching, and practice of the Science of Christian Science. For over 60 years, he has written books and held classes on this subject in Switzerland, Germany, and the United States. His writings have been published in German and English, with selected texts in French.

All of Kappeler's work is based entirely on the Bible and the writings of Mary Baker Eddy. They represent a scientific approach to the spiritual, one that will challenge, inspire, and offer a lifetime of study and research to those seeking a consistent understanding of God, man, and the universe.

About the Science of Christian Science

John W. Doorly, CSB, of London, England (1878–1950), was the first to pursue deeply the question of what Christian Science means as Science: Why is it called “Science”? Does it warrant the term? If so, how and why? Through a lifetime of researching Christian Science as a practitioner, lecturer, teacher, author, and president of the Mother Church (1919–1920), he discerned, step-by-step, the order and system of divine metaphysics implicit in the Christian Science textbook, *Science and Health with Key to the Scriptures* by Mary Baker Eddy. He presented these findings in his classes, books, and extensive talks on the Science of the Bible, published as verbatim reports.⁷

Max Kappeler. In his lifelong work, Dr. Kappeler remains devoted to his teacher, John W. Doorly, CSB, London, and has expounded upon the fundamental system of the Science of Christian Science discovered by Doorly.

This system is composed of the three ontological root categories which comprise the essence of Christian Science. These main categories, called the divine system of reference, are:

1. **The “7”**. The nature of God as defined in the Christian Science textbook through seven synonyms: “God is incorporeal, divine, supreme, infinite *Mind, Spirit, Soul, Principle, Life, Truth, Love.*” (see S&H 465:9)
2. **“The 4”**. The fourfold mode of operation of God as derived from the four sides of the Holy City, the culmination of biblical revelation: *Word, Christ, Christianity, and Science.*

⁷ John W. Doorly’s works are available from the Foundational Book Company, Ltd., for the John W. Doorly Trust, London, and Rare Book Company, PO Box 6957, Freehold, NJ 07728.

3. **“And the “4”**. The four levels of Science, as described in the Textbook as: *Science itself, divine Science, absolute Christian Science, and Christian Science.*

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